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UNDERGRADUATE TEACHING OF SOCIOLOGY¹

Undergraduate teaching of Sociology meets the difficulties of all undergraduate teaching whatever and in addition it faces problems peculiar to the science itself.

Undergraduate teaching is a cooperative work in which a number of professors share. There is among them a minimum of coordination and little actual combining of results in a single outcome, namely, the directed mental formation of the student. Since education ought to make for a measurable degree of mental unity in outlook and for harmonized relations among those "partial views of reality" which we call science, the first law of education requires professors to unify themselves in their relations to the student mind. In proportion as this is not done our teaching power suffers and the teaching of sociology as one of many sciences is seriously handicapped.

Professors may have many aims in their teaching. They may wish to promote the development of science, out of sheer devotion to it. This is excellent for research and bad for undergraduate teaching. Undergraduate teaching is not research and research is not undergraduate teaching.

A professor may be governed by a desire to advance his own position in the college world. Now the investigator stands high and the undergraduate teacher is more or less overlooked. A sure way to lose a gifted teacher of undergraduates is to have him do a brilliant piece of research work. At once a dozen graduate faculties attempt to win him away. Not until the real human superiority of the born teacher is recognized

¹ Address delivered by the Rev. William J. Kerby of the Catholic University at the meeting of the American Sociological Society at Richmond, Dec. 28th, 1918.

can we save undergraduate faculties from constant weakening through loss of their best men. Social valuations govern sociologists as well as others. When the proper social valuation is placed upon undergraduate teaching, college education will be transformed.

Students in their turn present difficulties. We get them as they are. Some of them out of place, some of them spoiled or half formed, many of them without the faintest honest interest in the thought world, many of them filled with rebellious impulses, incapable of concentration and not regretting it. We work on the delicately constituted minds of students in so far as they permit us to do so. When the public opinion of the student body endorses a teacher and his teaching, the teacher is successful. When that public opinion discounts a teacher and his teaching, success is more than doubtful. We offer to the students what they need. They accept what they want. Too often they want credits, not knowledge; a degree, not an inspiration; a conventional symbol of culture without its discipline, its joys, its tastes or its aims.

What we offer to the student in the class-room and in personal contact seems to be of no use whatsoever in his normal social relations. He takes cultural knowledge at least with little understanding of its meaning in life; understanding not at all that the true world and real standards are within him and the refined ordering of interior life is the supreme condition of real living. A student who goes over the top in battle has an audience at every street corner. His knowledge and experience give him importance and distinction. But a student who goes over the top in sociology may walk from ocean to ocean and not meet friend or stranger who has the slightest interest in what he knows. Until we quicken the imagination of the student and give him a vital motive for doing college work well we cannot succeed at all. This is, of course, the secret of all teaching. If sufficient stimuli of a search for cultural knowledge existed in a student's social environment, he would scarcely need a teacher at all. In the last analysis the teacher is needed only because environment does not automatically arouse passion for truth and goodness as they merge

in a glorious vision of the world and the destiny of man. Undergraduate teachers, therefore, have to fight against an overwhelming environment.

We are agreed, I think, that it is the business of education to enable one to know one's self and do one's work in the world with joy, and in doing it to find one's true relation to the world and its Creator. This result demands, as condition to it and an element of it, power to see, to describe and understand the physical world and the social world. It requires capacity to see intelligently the drift of humanity in great movements of thought, great impulses to action, great institutions and high ideals as these come and go throughout the centuries. Furthermore, it is the work of education to awaken the student to the need of interpreting life in those ultimate terms and valuations which we assemble under the names of philosophy and religion. That this will be done in some way is inevitable in every life. If educational forces do not accomplish it wisely, the impulse, passion, interest and reluctances of the student will do so unwisely.

Education is judged by its effect on the mind and soul of the student as a human person, by its effect on his aspirations and interpretations, and by the power it gives him to perceive ideals and to will their realization in his life. Since wholesome ideals include both personal and social elements and relations, education ought to chart the student's pathway through the complexities of life to its goal. Education is, therefore, internal, intensely personal, informing and transforming. It is more important that a student understand his own wayward impulses and their relation to disorder and sin than that he understand why Brutus killed Caesar. Three to five professors may work to give him the latter information. How many will work in a college course to give him the former. It means more to a student to respect his conscience and understand the processes of evil within him than to know the history of European morals. These forms of knowledge are not exclusive. They should be associated. But if we put high valuations on information and low estimates on personal ideals and the will to achieve them, the student will be governed by these valuations to his hurt and our confusion.

Sociology has opportunity to do much for the undergraduate. I believe that the sociology which coordinates and interprets the results of social science research ought to be left for graduate students. Descriptive courses that include vast quantities of material and cosmic sweep of observation ought to be left for graduate students whose power of generalization and independent thinking is presumably matured. The undergraduate may well be interested in the sociology that teaches him to recognize himself in the social process and to read and interpret his own personal social experience as organic part of his world. In this form sociology possesses the secret of direct appeal and immediate value in character, judgment and culture. If it were possible to conceive of sociology as a method as much as a message, this could be done readily enough.

If everything in the world is revealing, the student's social experience is worth systematic study. If the individual is a cross-section of his civilization, shall we not begin to reveal civilization to him through himself. If a score of arts and sciences must be called in to account for the existence and function of a cancelled postage stamp, surely the rich and complicated social experience of a student ought to be a worthy text at some period in the process of his cultural formation. A thousand books without titles and thrown in a heap make not a library. Each must be opened, the title must be written where it can be seen, and the books ought to be classified. Now the consciousness of the student is a jumble of ten thousands of social experiences. It is worth while to recognize them, to label and relate them and interpret them to the student as phases of his place and its relations in the social world. Bowden expresses this truth in his study of Puritanism. "Through what is most personal in each of us we can open the common soul; let any man record faithfully his most private experiences in any of the great affairs of life and his words awaken in other souls innumerable echoes. The deepest community is found not in institutions or corporations or churches but in the secrets of the solitary heart."

A student in the sophomore class, certainly a student in the junior class, ought to be able to see, to define and to imagine readily the relations indicated under the terms, group, institution, process, order, social mind, typical group relations with their reactions, radicalism and conservatism. We should classify desires as he knows them, not as he has memorized a classification invented by someone else. He should learn the secrets of social control and recognize the point at which his own behavior reenforces or undermines it. He should recognize the delicate touch of intangible but none the less powerful ideals, and he should be brought to know when he respects and when he reviles them. These are but illustrations. They aim at neither logic nor completeness. At the end of a year of work of this kind, involving as it does a large number of class papers, the student should have an intelligent outlook upon his city, his country and his time. His reading on current events would get both edge and emphasis. This would beget an intellectual self-confidence and a personal interest that ought to overcome some of the obstacles with which we are familiar. A second undergraduate year, if it can be had, might be based on a text-book, and the larger impersonal aspects of the field might be introduced. The relations of the social sciences should be made clear and the organic unity of all truth, particularly the unity of social life throughout the present and in historical continuity, should be set forth.

There is an underlying thought here that it might be well for me to mention. Perhaps I incline toward it fundamentally because I am a Catholic priest, and I believe in not only the unity of truth and of life but also of the conduct of life and in the organic relations of intellectual, spiritual and social training. Undergraduates have precious ethical instincts and idealistic impulses. While we are saying our worst about their indifference to knowledge we keep in mind this precious tribute to the nature that is in them. Now ethical life reaches in two directions: upward to definite spiritual truth and relations and outward to a thousand social contacts. The student's ethical self is largely a social self. He finds it difficult often to distinguish between himself and his reputation. The rela-

tions of social experience to the ethical sense are profound. If we teach sociology in an elementary course and fail to relate social experience to ethical values, we fail to touch the student's inner life at all, and our science remains remote, impersonal, static, without character value.

The student must be led to realize that ethics is law, not narrative; discipline, not history; the way to his higher self and destiny and not an account of what nations and races have thought about morals. The judgments of the young are deeper than we sometimes think. The power of a real teacher is moral rather than intellectual. It comes from the glow of moral and spiritual life that in some mysterious way touches and energizes the student's soul. I recognize fully the difficulties that stand in the way of American colleges in respect of this. But our limitations and our mistakes in teaching undergraduates operate by force of psychological laws that have no respect for explanations or excuses. Some way should be found in all schools to interpret spiritual values to the students and to guide them to an outlook on the social world that quickens everything wholesome and good within their hearts.

Perhaps this is more evident now than ever before. While the world is remaking itself and preparing new institutions of government and society to suit the wider conceptions of democracy, it is necessary as never before to understand what democracy is. It is and it remains forever primarily moral and social and secondarily political. Democracy is a maximum of order with a minimum of coercion. It is self-restraint, high idealism and kindly toleration. It is internal and spiritual, historical and actual. It is not merely external and social. If we can make ethics a little more sociological and sociology much more ethical, our educational work will do splendid things for the advancement for democracy. Circumstances, as we know, control the degree to which the college teacher can affect the ethical convictions of students. The least that the former can do is to attempt to strengthen the latter's understanding of his own ethical ideals and respect for them. The most that he can do is to create and sanction ideals for a student who has none. If the teacher of undergraduate sociology can in some way aim

always to keep in mind in his teaching that somewhere in the educational process the student must be made strong in character, refined in taste, cultured in instinct, reverent in tone and considerate of his fellows, sociology will find its place and serve its purpose and vindicate its pretensions. The method and spirit indicated here point out one way in which this may be attempted.

JOYCE KILMER: POEMS FROM FRANCE

They form only a slender sheaf of verses, the poems which Joyce Kilmer wrote in France, and five titles are sufficient to include them all—"Mirage du Cantonment," "When the Sixty-Ninth Comes Back," "Prayer of a Soldier in France," "The Peacemaker," and "Rouge Bouquet." A slender sheaf indeed, and yet it is heavy, as Francis Thompson would say, with "skiey grain." Five such ears as these make you marvel at what the ripened wheat would have been had not the long scythe of war cut down the standing grain so remorselessly.

There is only one of these five poems that bears the impress of the old Joyce Kilmer who was known on this side of the Atlantic. The other four were written by the new Joyce Kilmer of the Western Front, who was Sergeant Kilmer of the 165th Infantry. This *Sergeant* Kilmer it is given to know only by report, and by the letters of his own hand. (There is one exception to this, of which more in a moment.)

The one poem obviously written by the old Joyce Kilmer, even though it was written somewhere on the road to France, is the gorgeous ballad, "When the Sixty-Ninth Comes Back." It is a perfect thing of its kind. It is a gem among soldier songs, entitled to rank with "The Old Gray Mare" and other American war classics that will never die. In proof of this praise, witness the first stanza and the rousing chorus:

The Sixty-ninth is on its way—France heard it long ago,
And the Germans know we're coming, to give them blow
for blow.

We've taken on the contract, and when the job is through
We'll let them hear a Yankee cheer and an Irish ballad too.

The Harp that once through Tara's Halls shall fill the
air with song,

And the Shamrock be cheered as the port is neared by
our triumphant throng.

With the Potsdam Palace on a truck and the Kaiser in
a sack,

New York will be seen one Irish green when the Sixty-
ninth comes back.

That mood never recurs again in his poetry from France. You will have to look in his letters to find it, where it concerns itself

with things of a disproportion equal to the Potsdam Palace on a Truck, but perhaps of somewhat lesser moment.

It is, then, a different Joyce Kilmer who wrote poetry in France from the Joyce Kilmer who wrote "Main Street" and "Trees" in the United States of America. If you would require further external proof of this, make a detailed comparison of his last photograph taken in this country and the now famous picture-postal of Sergeant Kilmer, A. E. F. Then return and read the poems again, and be convinced. Not that Joyce Kilmer would have come back to us a stranger, if he had come back, but it is rather that a fundamental change would have taken place and be apparent in him, as it is apparent in all the others who have been over there and are coming home again. This Joyce Kilmer we will know only by report, and by the letters of his own hand. There is just one exception to this—the brave spirit who remained behind to do her woman's part. She knows, by insight, as is her sacred privilege. There is a poem, in a recent magazine, which proves this.

I SHALL NOT BE AFRAID

BY ALINE KILMER

I shall not be afraid any more
Either by night or day;
What would it profit me to be afraid
With you away?

Now I am brave. In the dark night alone,
All through the house I go,
Locking the doors and making windows fast
When sharp winds blow.

For there is only sorrow in my heart;
There is no room for fear.
But how I wish I were afraid again,
My dear, my dear!

A soldier's wife alone could have written that, and the Joyce Kilmer of the poems from France was above all things else a soldier.

To understand the poems from France in their full spiritual light, it is necessary to go back to the time when Joyce Kilmer went to war. Robert Cortes Holliday, his literary executor and intimate friend, has caught perfectly the spiritual understanding

of it. You will find the passage in that penetrating *Memoir* which he has prefaced to the Collected Memorial Edition of Joyce Kilmer's works.

Indeed, in the logical scheme of things (or, at any rate, in Joyce Kilmer's scheme of things) the poet is a soldier, an idealist with the courage of his song; and, in a manner of speaking, all soldiers are poets, whether or not they ever pen a line, for they give supreme expression to the conviction of their soul. And then, as Christopher Morley has finely written in his tribute to Kilmer, "the poet must go where the greatest songs are singing." To anyone who knew Kilmer it would have been perfectly dumfounding if, when war was declared between his country and Germany, he had *not* done exactly as he did. It is inconceivable—to picture him moving about here, from restaurant to office, in this hour. Flatly, the thing can't be done. With him, when he joined the army, it was only one fight more, the best, and as it proved, the last.

He hated many things, but I believe that of all things he hated most a pacifist—a pacifist in anything. He was a fighter. He fought for his home, stone by stone; he fought for his renown. His conception of the church was the Church Militant. His thoughts dwelt continually on warrior-saints. He believed in the nobility of war and the warrior's calling, so long as the cause was holy, or believed to be holy. As he saw it, there was no question as to his duty. This I know—you might as well have asked Niagara Falls why it pours over its ledge as have discussed with Kilmer the matter of his going to war. That was, in its way, just another force of nature. As to what might happen to him, it is hardly necessary to remark that his faith told him that that would be all right, too.

The successive steps of his development into a soldier are told in a fascinating way in his own letters. The first letter is to Miss Katherine Brégy and is dated May 18, 1917:

Naturally I'm expecting to go to the Wars, being of appropriate age and sex. I was going to Plattsburg to try for a commission, but for many reasons—one of them being that I didn't want to be an officer in charge of conscripts (the democratic bluff again! says Katherine)—I gave up the idea. So a month ago I enlisted as a private in the Seventh Regiment, National Guard, New York. We were reviewed by your friend Joffre—in 1824 we were reviewed by Lafayette.

The second letter is to Father James J. Daly, S.J., and is dated New York, August 8, 1917, Monday:

Your letter was opened and read by one Private Kilmer, a hardened military cuss, unused to literary activities. This is

the first literary labor he has essayed for a month, aside from studying Moss's Manual of Military Training and the art of shooting craps. We're still in New York—at the Armory from 9 a. m. to 4.30 p. m., but we usually get home at night. . . . This is an absurd note, but I find myself very stupid at writing. Perhaps after drill becomes easier, I'll have more of a mind left at night. Fr. Dwight honoured me by asking me for a sonnet on St. Ignatius for *America*, but I fell down on the assignment. I could not write even a limerick on St. Ignatius in my present mental state!

The next letters are from Camp Mills, after he had succeeded in obtaining a transfer from the 7th to the 69th Regiment of the New York National Guard. At Camp Mills his native capacity won him instant recognition. As he wrote to Father Daly:

I have recently been transferred from Co. H to Headquarters Co., and exchanged my 8 hours a day of violent physical exercise (most deadening to the brain, a useful anodyne for me, coming as it did after my grief)¹ for exacting but interesting statistical work. I am called Senior Regimental Statistician, but in spite of all these syllables still rank as a private. My work is under the direction of the Regimental Chaplain, Fr. Francis Patrick Duffy. The people I like best here are the wild Irish—boys of 18 or 20, who left Ireland a few years ago, some of them to escape threatened conscription, and travelled about the country in gangs, generally working on the railroads. They have delightful songs that have never been written down, but sung in vagabonds' camps and country jails. I have got some of the songs down and hope to get more—"The Boston Burglar," "Sitting in My Cell All Alone"—they are fine, a veritable Irish-American folk-lore. Before I was transferred to Headquarters Co. I slept in a tent with a number of these entertaining youths and enjoyed it tremendously. We sang every night from 9 to 9.30. Now I am in more sophisticated but less amusing company—ambitious youths, young office men, less simple and genial than my other friends.

A month later he writes: "There are two things I always wanted to learn—how to typewrite and how to serve Mass. I'm learning the one and I'm going to get Fr. Duffy to let me pinch-hit for his orderly at Mass some mornings. So I'll be an accomplished cuss when I come back from the Wars—I'll know how to typewrite and to serve Mass and to sing the 'Boston Burglar.'" Mark well that last sentence—it is pregnant with the Future. For first of all it is the source of a certain wild ballad whose refrain is wilder still:

¹ The death of his infant daughter Rose, from infantile paralysis.

With the Potsdam Palace on a truck and the Kaiser in a sack, New York will be seen one Irish green when the Sixty-ninth comes back"—

and finally it is the beginning of a note that recurs insistently in his letters to Mrs. Kilmer from France. "Please see that Kenton learns to serve Mass, won't you? Sorry to keep teasing you about this, but you never write anything about it"—and again, in one of his very last letters before his death on the Ourcq, July 30, 1918, "is Kenton serving Mass yet? *Please* have him do so." He himself was drawing daily nearer to God, daily gaining in his heart and soul more and more of the simplicity of his own little ones. His desire that Kenton should learn to serve Mass was something more than paternal solicitude. It was the soldier of Christ speaking in the soldier of his country. As he wrote to an old friend, a nun:

Pray that I may love God more. It seems to me that if I can learn to love God more passionately, more constantly, without distractions, that absolutely nothing else can matter. Except while we are in the trenches I receive Holy Communion every morning, so it ought to be all the easier for me to attain this object of my prayers. I got Faith, you know, by praying for it. I hope to get Love the same way."

November, 1917, found "Private" Kilmer in France. In one of his first letters to Mrs. Kilmer he said: "I haven't written anything in prose or verse since I got here—except statistics—but I've stored up a lot of memories to turn into copy when I get a chance." He learned early one of the soldier's important lessons, that of doing to the utmost of his power whatever task was assigned, no matter how little immediate or related or important it might seem. As he wrote in reply to a birthday letter: "I am having a fine time. My statistical work occupies me in the evening as well as all day, but it's interesting, and will be increasingly important, since the Statistical Department really is the only link between the soldier and his family." He was entirely sincere when he wrote, a week later: "This is the pleasantest war I ever attended—nothing to do but fall in, fall out, pound a typewriter 13 hours a day and occasionally hike across France and back carrying a piano."

There is another record, however, of such experiences. It is one of the four poems by the new Joyce Kilmer of the Western

Front. The original title of it was "Militis Meditatio," even happier than the now current English rendering "Prayer of a Soldier in France." The last four lines of the poem are the key to his warrior's heart, and the inspiration of all his soldiering:

My shoulders ache beneath my pack
(Lie easier, Cross, upon His back).
I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).
I may not lift a hand to clear
My eyes of salty drops that sear.
(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).
Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift. Amen.

In the event, he rendered back the full measure of devotion.

How he felt at this time, in the matter of his poetry, is perhaps most intimately revealed in a letter to Mrs. Kilmer under date of January 18, 1918,—

My last letter from you, dated Dec. 12, contained a very noble poem by you—"High Heart." I was delighted to get it. I felt admitted to a realer intimacy than I had known since I crossed the ocean. Please send me all your poems, sad or spirited. I cannot write verse, but enjoy reading it more than ever before. And you happen to be my favourite poet.

When the Christmas mail finally came in, on *January 20*, he records the receipt, among other things, of "enough scapulars to sink a ship" and then proceeds—

I envy you your power of writing poetry—I haven't been able to write a thing since I left the ship. Also I envy you your power of being high hearted and, wholly legitimately, aware of your own high heartedness. Not that I am low spirited—I am merely busy and well-fed and contented. I am interested but not excited, and excitement is supposed to be one of war's few charms. The contentedness is not absolute, of course, for I have, when away from you, always a consciousness of incompleteness.

And a fortnight later,—

Send me by all means all the verse you write—I find I enjoy poetry more these days than I did when I made my living largely by making it and writing and talking about it. But I wish I could make it as I used to—I have not been able to write any verse at all except "*Militis Meditatio*" which I sent you.

The steps in the development of the Joyce Kilmer of the Western Front were becoming longer and more rapid in their stride. The second week of March found him in hospital, resting a strained muscle. In a whimsical vein he declares: "I have had enough of wildness and rawness and primitiveness—the rest of my life, I hope, will be spent in the effetest civilization. I don't want to be more than an hour's distance from the Biltmore grill and the Knickerbocker bar. And God preserve me from farms!" This was his reaction to sleeping once more between sheets! A week later, back again with his company, he writes in another vein, equally sincere:

I received Francis Carlin's wholly heavenly book just before I went to the hospital, and have read it many times with delight. When you see him, give him my homage. He should be walking goldener floors than those of a mortal shop—he should rather be over here with us, whatever his convictions may be. For it is wrong for a poet—especially a Gael—to be listening to elevated trains when there are screaming shells to hear, and to be sleeping soft in a bed when there's a cot in a dugout awaiting him, and the bright face of danger to dream about, and see.

It was at this time that he wrote his now famous 'dugout' poem—"Rouge Bouquet," already a classic of the war.

The tragedy which inspired "Rouge Bouquet" was the explosion of a German shell just in the entrance of a dugout belonging to Kilmer's own regiment, killing the occupants and at the same time sealing them into their grave. The poem was first recited at Joyce Kilmer's own funeral services and when the refrain, which calls for the sounding of "Taps" on a bugle, was read, everyone present burst into tears.

In a wood they call the Rouge Bouquet
There is a new-made grave to-day,
Built by never a spade nor pick
Yet covered with earth ten metres thick.
There lie many fighting men,
Dead in their youthful prime,

Never to laugh nor love again
Nor taste the Summertime.
For Death came flying through the air
And stopped his flight at the dugout stair,
Touched his prey and left them there,
Clay to clay.
He hid their bodies stealthily
In the soil of the land they fought to free
And fled away.
Now over the grave abrupt and clear
Three volleys ring;
And perhaps their brave young spirits hear
The bugle sing:
"Go to sleep!
Go to sleep!
Slumber well where the shell screamed and fell.
Let your rifles rest on the muddy floor,
You will not need them any more.
Danger's past;
Now at last,
Go to sleep!"

This much of the poem is narrative. What follows must inevitably be considered something more, in the knowledge that we have of Joyce Kilmer's own interior life and those thoughts of his own possible end which, as a Catholic soldier, must have at times presented themselves to him.

There is on earth no worthier grave
To hold the bodies of the brave
Than this place of pain and pride
Where they nobly fought and nobly died.
Never fear but in the skies
Saints and angels stand
Smiling with their holy eyes
On this new-come band.
St. Michael's sword darts through the air
And touches the aureole on his hair
As he sees them stand saluting there,
His stalwart sons;
And Patrick, Brigid, Columkill
Rejoice that in veins of warriors still
The Gael's blood runs.
And up to Heaven's doorway floats,
From the wood called Rouge Bouquet,
A delicate cloud of bugle notes
That softly say:

"Farewell!
Farewell!
Comrades true, born anew, peace to you!
Your souls shall be where the heroes are
And your memory shine like the morning-star.
Brave and dear,
Shield us here.
Farewell!"

In the letter transmitting this poem he wrote: "The only sort of book I care to write about the war is the sort people will read after the war is over—a century after it is over!" In another letter he further qualified this, "I think most of my war book will be in verse. I prefer to write verse, and I can say in verse things not permitted to me in prose."

A month later he entered upon his last great adventure. At the end of April he was transferred as a sergeant to the Regimental Intelligence Section and reached his goal at last—the actual fighting front. At the time of the transfer he wrote humorously to Mrs. Kilmer: "You wouldn't want me to come back round-shouldered and near-sighted, would you? Well, that would be the result of keeping on this statistical job much longer. The intelligence work is absolutely fascinating—you'll be glad I took it up." A week later he wrote to Father Garesché, S.J.: "It is very comfortable to dwell in so genuinely Catholic a land as this; to be reminded in every room of every house, and at every cross-road, of the Faith . . . I think that most of us are better Catholics now than when we were at home—certainly we should be."

"My own work," he continued, "is growing steadily more interesting. . . . My newspaper training, you see, has made me a competent observer, and that is what I am nowadays—an observer of the enemy's activities. I have already some strange stories to tell, but for telling them I must await a time when censorship rules are abrogated. I have written very little—two prose sketches and two poems since I left the States—but I have a rich store of memories. Not that what I write matters—I have discovered, since some unforgettable experiences, that writing is not the tremendously important thing I once considered it. You will find me less a bookman when you next see me, and more, I hope, a man."

A week or so earlier, a line in one of the letters from home had especially caught his fancy. "For Heaven's sake," he replied,

"don't tell me about how bad tea-rooms are! I admit that I used to scorn them. Now I could live in one, enthusiastically." As if to maintain his contention, he indited, perhaps at some hour shortly thereafter, a pleasant little fancy significantly entitled "Mirage du Cantonment," a poem somewhat in the manner of a late-eighteenth century tapestry:

Many laughing ladies, leisurely and wise,
 Low rich voices, delicate gay cries,
 Tea in fragile china cups, ices, macaroons,
 Sheraton and Heppelwhite and old thin spoons,
 Rather dim paintings on very high walls,
 Windows showing lawns whereon the sunlight falls,
 Pink and silver gardens and broad kind trees,
 And fountains scattering rainbows at the whim of a
 breeze,
 Fragrance, mirth and gentleness, a summer day
 In a world that has forgotten everything but play.

His letters home had always somewhere in them a note of good cheer and Christian merriment—"as to suffering, don't be pitying me! It's you that are doing the suffering, you with no exhilaration of star-shells and tattoo of machine guns, you without the adventure. I feel very selfish, often." Three months later, almost to the very day, he proved his unselfishness with his life.

He was killed in action on July 30; the end came swiftly and probably without pain. His last poem, written on June 14, had been a fitting prelude to the final great adventure:

THE PEACEMAKER

Upon his will he binds a radiant chain,
 For Freedom's sake he is no longer free.
 It is his task, the slave of Liberty,
 With his own blood to wipe away a stain.
 That pain may cease, he yields his flesh to pain.
 To banish war, he must a warrior be.
 He dwells in Night, eternal Dawn to see,
 And gladly dies, abundant life to gain.
 What matters Death, if Freedom be not dead?
 No flags are fair, if Freedom's flag be furled.
 Who fights for Freedom, goes with joyful tread
 To meet the fires of Hell against him hurled,
 And has for captain Him whose thorn-wreathed head
 Smiles from the Cross upon a conquered world.

He wrote one other burning message from his heart just at the end of June, a message partly for our time, partly for all time.

It was sent in reply to an inquiry: "What has contemporary poetry already accomplished?" The answer came, tersely and vividly:

All that poetry can be expected to do is to give pleasure of a noble sort to its readers, leading them to the contemplation of that beauty which neither words nor sculptures nor pigments can do more than faintly reflect, and to express the mental and spiritual tendencies of the people of the lands and times in which it is written. I have very little chance to read contemporary poetry out here, but I hope it is reflecting the virtues which are blossoming on the blood-soaked soil of this land—courage, and self-abnegation, and love, and faith—this last not faith in some abstract goodness, but faith in God and His Son and the Holy Ghost, and in the Church which God Himself founded and still rules. France has turned to her ancient Faith with more passionate devotion than she has shown for centuries. I believe that America is learning the same lesson from the war, and is cleansing herself of cynicism and pessimism and materialism and the lust for novelty which has hampered our national development. I hope that our poets already see this tendency and rejoice in it—if they do not they are unworthy of their craft.

For Joyce Kilmer himself there could have been only one work had he returned—to speak out by voice and pen and deed the new faith that was in him, which was the old. His destiny, however, was otherwise. He, the peacemaker, was not to live to see the peace he had helped to make and win. In his passing there is a deep comfort; it is written—"Blessed are the peacemakers: for they shall be called the children of God."

THOMAS QUINN BEESLEY.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

WAYS AND MEANS OF IMPROVEMENT IN THE DEVELOPMENT AND GUIDANCE OF VOCATION IN CATHOLIC SCHOOLS

Current educational literature concerns itself with promoting the physical welfare of the pupil and recommends all possible means that might aid in the development of the individual and increase the economic efficiency of society. We look in vain for a higher motive than that supplied by this materialistic ideal which during the last century has completely replaced the Christian ideal.¹⁴⁷ Men have been led so far from the true philosophy of education that they do not understand, much less heed, the principles that underlie Catholic education, expressed by Doctor Shields in these words: "Christian education must never forget that its chief business is to transform a child of the flesh into a child of God."¹⁴⁸ Even as the pagan world opposed the doctrine of the Great Teacher, so the world of today follows the standards and maxims based, not on the principles of Christianity, but on pure materialism. The "survival of the fittest" has come to be the rule in the higher realms of man's endeavor, as it always has been in the plant and animal kingdom. Outside the pale of the Catholic Church other than pecuniary motives are seldom advocated and still more rarely applied. "Blessed are the poor in spirit" is as little understood by the majority of mankind today as it was by the Jews when the lips of the Master uttered the words for the first time. Some opponents of the Catholic school system have even gone so far as to use the practice of voluntary poverty as an argument against the efficiency of religious teachers. The same could be said of each beatitude; meekness is deemed weakness; charity and willingness to pardon are called cow-

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America. in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

¹⁴⁷ Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

¹⁴⁸ Shields, T. E., "Education as Adjustment, *Catholic Educational Review*, February, 1916, p. 107.

ardice, and he who would return good for evil rather than revenge a wrong or an insult is styled a fool.

Occasionally a voice raised in protest, warns against the neglect to curb the selfish traits of the individual, and insists on the necessity to inculcate the opposite virtue. So it has been remarked that the poster which appeals to our young men to enlist in the navy for "an opportunity to see the world" free of charge, does scant justice to the nation. But on the whole very little attention is given to any other than pecuniary motives, either from the standpoint of the individual or, less frequently, from that of the nation.

Our children and youth are continually exposed to the dangers which the spirit of the age has created. They come in daily contact with the exponents of this utilitarian philosophy which is taught by various means and in many different forms. The necessary condition of civil freedom is intellectual enlightenment, "and our great system of public schools owes its existence in large measure to that conviction. But, blinded by our marvelous national development and goaded on by an insatiable desire for material advancement, we have come to lay more and more stress on that utilitarian view of education which makes the school a work-shop for the molding of the various parts of our great social machine. Enlightenment, in the sense of intellectual development, is being lost sight of and moral training has long since been stricken from the curriculum."¹⁴⁹

The Catholic schools aim to counteract the pernicious effect of the prevailing trend of thought which permeates the surroundings of our children like the very atmosphere in which they live. The only course that the Catholic educator considers worthy of his attention is to follow the Divine Master in His methods and His doctrines as closely as human frailty permits. Our Lord's life is the best exposition of the truest philosophy of education and His doctrine is the embodiment of the most sublime truths. According to His teaching, self-denial and the eradication of selfish traits are requisite for true progress. It were superfluous to indicate the numerous occasions on which He taught this principle, both by word

¹⁴⁹ Barnes, F. J., *Education and Social Duty*, C. E. A. Proc., 1909, pp. 77-78.

and example, for every page of the Gospel illustrates the fact. How different is the attitude of the modern theorist, who considers the business of education to be primarily "to equip the individual for a successful struggle with his physical and social environments."¹⁵⁰

Catholic education does not seek to suppress the progress of the individual, nor to hinder the development of his powers and of the resources of the nation. On the contrary, it has always aimed and still aims, to encourage and foster all that tends to the progress and development of man, both as an individual and as a nation. The abolition of slavery and the recognition of the equality of men, or in other words, the underlying principles of democracy, were due to the influence of the doctrine of Christ. And though it took many centuries of heroic struggle and fearful hardships on the part of His disciples, the victory was won in the course of time. Even a brief history of the Church and her educational institutions demonstrates that she always "nourished into vigor all the capacities and faculties of man."¹⁵¹ But in so doing she was ever vigilant lest the welfare of her children be imperiled by the selfish designs of those who wielded power over their fellowmen. The people were taught to respect the spiritual authority, regardless of the fact that the person in whom it was vested was not of the nobility, but frequently the son of a poor laborer, a precept that must have been both novel and disagreeable to a people who regarded the members of the working class so far inferior. On the other hand, those who held the scepter were urged to practice the Christian virtues, especially justice and mercy. A study of conditions after several centuries of Christian teaching and example reveals the benefit extended to all people, as long as her aims are not thwarted by the perversity of men and governments.¹⁵²

The Church always exhorted her children to the practice of self-denial, for this is the foundation upon which the welfare of society is built. Obedience to law and authority are not possible where self-will is uncurbed; yet obedience is one of the fundamental requisites for the preservation of the individual, of

¹⁵⁰ Shields, T. E., *Philosophy of Education*, Washington, 1917, p. 359.

¹⁵¹ *Ibid.*, p. 372.

¹⁵² Eckenstein, L., *Women Under Monasticism*, p. 223. Also Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 241.

society, and of the race. Our system of Catholic schools in the United States is possible only as a result of disinterested support and the self-sacrifice of the laity and teaching communities. They were called into being because under existing conditions the state schools could provide only the intellectual training of the child, completely ignoring religious and moral education. The school that neglects to develop these important faculties of the child's mind does not prepare him adequately for his life work. "If education is to prepare youth for contact with this (constantly changing) environment, it must build up a character, a power of will and action, strong enough to resist the onset of evil, steady enough to pursue the right amid all temptation."¹⁵³

As means to this end the Catholic schools employ the inculcation of virtue, especially love for fellow-men and obedience to law and authority. These are possible only when the individual has learned to deny his self-interests and curb his selfish tendencies. Therefore the first step in the development of vocation consists in firmly implanting unselfishness in the heart of the child. Where this virtue has taken root and has produced the kindred virtue of charity, obedience and piety, there is no room for passions whose influence would prevent the Divine Call from being heard and heeded. The Catholic schools exist to aid the development of the child's physical, intellectual, and moral powers, that he may accomplish his life work and attain to external happiness. The methods employed to achieve this result vary with different ages, nationalities, temperaments, and customs of peoples; but the underlying principle remains the same, for the uniform aim of all Catholic schools is to inculcate virtue and to eradicate vice. In this they follow the example of Christ, for as He adapted His teaching in method and practice to the needs and capacities of those whom He taught, exhorted men to a virtuous life, and condemned vice and evil, so do also the educational institutions of the Catholic Church.¹⁵⁴ This, precisely, is the fundamental requisite for the development of vocation.

¹⁵³ Shields, T. E., "The Teaching of Pedagogy in the Seminary, *C. E. A. Proc.*, 1905, p. 234.

¹⁵⁴ Pace, E. A., "Education," *Catholic Encyclopedia*, Vol. 5, p. 300.

Though the principles of Catholic education, being those of the Divine Master, cannot be surpassed by any others, the ceaseless change of social conditions may often necessitate a change in the method of their application, so as to yield the most efficient result in a given case. Our children must be prepared to meet and conquer the difficulties that threaten to thwart their happiness, or lessen their efficiency. There is no reason why our pupils should not be better prepared than those of any other school; on the contrary there is every reason why they should be more capable than any others because, by their training in obedience and self-conquest, pupils of the Catholic schools develop strength of will to aid them in overcoming the obstacles in their way. The opportunity for the eradication of evil tendencies, the inculcation of virtue by precept and example, are advantages that the pupil of the Catholic school enjoys from the time he enters the primary room until he graduates from the College or University. And these are so important for the future citizen that they outweigh any other advantage that can be offered by any other school. However, if in the state schools the children derive some temporal benefit which our system lacks, the Catholic educator is willing and eager to profit by what is really good as readily as he learns by that which is erroneous and pernicious.

When writing of the school for truants E. J. Lickley made the statement that "Not only is an elaborate equipment not necessary in a special school, but it is practically useless during this period of growth of the troublesome boy. Not an elaborate plant, not an elaborate equipment, but an elaborate teacher is essential to the boy who is out of step."¹⁵⁵ But the elaborate teacher is equally essential to the boy "who is in step" so that he may not be in danger of directing his steps in the wrong way. Here again the advantage is all on the side of the child who attends the Catholic school, for he is under the care and guidance of a teacher who is in the schoolroom because prompted by the highest motives; namely, obedience to superiors who are God's representatives; and Christian charity which stimulates the desire to serve each child as a representa-

¹⁵⁵ Lickley, E. J., "Successful Schools for Truants," *The Psychological Clinic*, Vol. VII, No. 3, May, 1913, p. 86.

tive of Him Who lived among mankind as a Child. Among the teachers of the state schools there are many noble, unselfish characters, who have entered the educational field and continue to labor there for altruistic motives. However, this cannot be affirmed of the entire class, nor even of the majority.¹⁵⁶ But in the religious teacher the child daily and hourly sees the living example of self-denial, the continuous illustration of Christ's admonition to His loved ones, "If any man will follow me, let him deny himself."¹⁵⁷ Moreover, with his God-given intuitive powers the child recognizes that the highest form of happiness is not only compatible with, but is directly consequent to, disinterested labor.

It has been previously indicated how potent is the formation of lofty motives, high ideals of manhood and womanhood, of citizenship, and Christian duties toward men and toward God. Every Catholic school aims to do this and tends toward improvement in the methods employed to carry out this noble purpose. The first and most important step in this direction is to establish unity in the system of Catholic schools, for "Unity is strength; it is the mark of the Catholic Church; unity is the characteristic of everything carried on successfully in American spheres, and unity should be the mark and strength and soul-inspiring principle of Catholic education in America."¹⁵⁸ As has been indicated above, attempts to bring about this unity have been made even before the Civil War; these efforts were then frustrated; but they have been again undertaken, and the success achieved during the last decade is very encouraging.

Union among Catholic institutions should be readily accomplished since our religion provides a unifying principle, and because we are united under the authority of the Catholic hierarchy. The movement toward unification is progressing steadily in proportion to the appreciation of its importance. The Catholic Educational Association is bending its efforts to that end, and among other successes in this direction the

¹⁵⁶ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 224.

¹⁵⁷ Mark, IX, 34.

¹⁵⁸ Right Reverend Monsignor O'Connell, Address to Delegates, *C. E. A. Proc.*, 1905, p. 30.

affiliation of Catholic High Schools, Academies, and Colleges, with the Catholic University of America is significant. At the present time there are one hundred thirty-six of these institutions on the affiliated list and the number is continually growing. Very much remains to be done before the work of unification is completed but even in its early stages it can be made a powerful factor for promoting the welfare of Catholic students, for "No teacher, no body of teachers, religious or lay, has a monopoly of the best educational thought."¹⁵⁹ Closer union cannot fail to make known more generally the good accomplished by our teachers and to inspire pupils and teachers with a wholesome pride in regard to what has been done and with greater zeal to equal and to surpass those whose example is worthy of imitation. The closer the union of our educational forces will become, the stronger will be their influence, and our ideals of true and noble manhood, of patriotism, and above all, of a worthy child of Holy Mother Church, will command the respect of all men, will stimulate to heroic effort our youths and maidens who are soon to take their places in the industrial and social world.

The effect of this unity on the development of vocation is indirect, as is also that of the teacher's example and the early training in Christian virtue. But because indirect it is none the less potent. When we reflect on the importance of the lofty motives that influenced the workmen in the early Middle Ages we realize the value of cultivating the highest ideals in our schools. Our schools must supply proper motivation for the choice of a life-work, the method for preparation, and for all the acts of the pupils; proper motivation is the right kind of stimulus for the pupil to continue in school until he has obtained the desired end, or at least as long as circumstances will permit. While there are no available statistics as to the number of our children leaving Catholic schools at an early age, without having completed even the elementary course, we may assume that our boys and girls have tendencies very similar to those attending the state schools. In this instance we can utilize the experience gained by the officials of these

¹⁵⁹ Gibbons, E. F., "School Supervision—Its Necessity, Aims and Methods," *C. E. A. Proc.*, 1905, p. 166.

schools and learn to what dangers their children are exposed, and what measures should be taken in order to counteract, or if possible, prevent the evil that ensues. One of the means universally and most urgently recommended by the authorities in the state schools is to keep the child in school if at all possible. The desirability of extending the time of compulsory school attendance until the pupil is at least 16 years old has led to provide for it by legislation in a few states. The arguments in favor of this regulation are that children below this age are not able to enter the field of industrial labor without endangering their physical and moral welfare; that the employer finds such children undesirable; that the influence of the school in aiding the proper development of the child's character is more necessary at this impressionable age than at any other period of his life. Therefore the vocational guidance movement is concerned chiefly with encouraging children to continue their studies, or to resume school-work if it has been interrupted. This, however, is only one-half of the problem solved; if the child is constrained to spend his time in school against his inclination it is doubtful whether he is benefited by the opportunity this further training offers. He must be interested in his school work, either because it is attractive, or because he sees its utility and necessity.

It is about the age of twelve that school and its duties become irksome to the child, and this is the time to place before him for serious consideration the need of preparing for a definite future career. This does not mean that the pupil should make a definite, and as it were, irrevocable choice. It matters less whether at this age he decides to become a carpenter or a doctor, an engineer or a priest. But it matters a great deal to convert his objective interest into subjective interest, and to convince him that for success in his future work he needs just exactly what the school gives him now. There is nothing lost if the child later changes his plan and decides to enter another occupation. Indeed it is quite natural that he should change his opinion many times within the next six or eight years. The object sought is that he direct his school work toward a definite aim, for with an end in view he does his work more conscientiously, more thoroughly, and more willingly

than he would otherwise. Work so performed reacts upon him and aids in the formation of character.

If our work in developing vocations and assisting our children to prepare for their life-work is to be successful, we must use direct as well as indirect means. The first part of the problem is to be solved by the teachers in the elementary grades. If the child has been taught a proper appreciation of his duties, and the germ of vocation has received the nourishment necessary for its development, the preliminary work has been done. In this work the teachers receive valuable aid from the use of suitable text-books, such as the Catholic Education Series. These have as a conscious aim the preparation of the child for the present and the future, by stimulating into action those faculties of the child that tend to elevate him to the highest citizenship and lead him to his true destiny, making his whole life a blessing to his fellow-man. With these or similarly constructed books, the teacher's task of laying the foundation for future vocational guidance is not difficult. The authors of these books aim to secure the complete development of all the faculties of the child, and for that reason every lesson has been selected with the utmost care so that in it are enfolded in germinal form the great truths that future years are to unfold. To prepare the child for citizenship in the Kingdom of Heaven is the ultimate end and therefore each lesson directs the child toward that goal and leads him toward the attainment of such ideal citizenship. To do this it is necessary to prepare the child for ideal citizenship in the state.

There is in these books a parallel to the work done in the monasteries; the monastic institutions, while aiming at the sanctification of their members, succeeded in the transformation of a barbarous people into a veritable beehive of industry and order, producing artisans and artists in large numbers, and securing intense love of home and country; so likewise the aim in this series is to keep in view the eternal destiny of the child, preparing him for it most efficiently by teaching him to do well his present work. The child is led to see that conformity to the will of God leads to the realization of temporal and eternal happiness; on the other hand, adherence to self-will, in opposition to God's will, leads to grief and destruction.

Thus is created the proper attitude toward choosing a vocation, long before the actual choice must be made. Later the value of suffering and the need of courage to meet difficulties are emphasized, the foundation for good citizenship and patriotism is securely laid, and finally the child is prepared for the study of history and literature.

By this time the child is ready for, and in need of, explicit direction in regard to his future work. The Gospel narrative of the Child Jesus in the Temple teaches us as no other authority can, the importance of this act in the child's life. Christ's mission, or vocation, is decided from all eternity, but since He taught by example even more than by precept, He saw fit to proceed in such wise that we may learn how He would have us choose our life work. He makes His choice at the age of twelve in the Temple, the great school not alone of the Jews, but of all nations; in the presence of the Doctors, the teachers of divine and human law; and in answer to the inquiry of His parents, the ideal representatives of all parents to whom God vouchsafes the happy privilege of entrusting to them His beloved little ones. Moreover, after publicly announcing His future work by the words "did you not know, that I must be about my father's business?", He returned to Nazareth "and was subject to them," and He "advanced in wisdom, and age, and grace with God and men."¹⁰⁰ The lesson is complete; it indicates the time, or age, at which the child should begin to contemplate seriously the necessity of choosing a vocation; the motive that should govern the choice, namely the will of His heavenly Father; the institutions, Church, school and home, that should influence so important a decision; and finally the need of long and careful preparation that is necessary for the successful pursuit of any calling. The Catholic teacher may use other motives to supplement, but never to supplant, this highest motive. The ability to acquire wealth, to occupy an honored position in society, to secure domestic happiness, to be able to help and comfort others, are valuable as aids and productive of much good if rightly used. But the teachers need to guard their pupils against the prevalent tendency of our times, and beware lest the spirit of commercialism intrude

¹⁰⁰ Luke, II, 52.

itself and replace the high ideal of Catholic manhood and womanhood.

When the child by previous training is disposed to accept as his model for imitation the Child Jesus in the Temple it will not be difficult for the teacher to indicate by what means the child should learn what kind of work God had destined him to perform. Children should be taught that natural preferences and the capacity for special work are not merely accidental, but are gifts from their heavenly Father to Whom they are responsible for the right use of all gifts, namely for His glory and their own salvation; that they can accomplish this only by employing their faculties for the welfare of their fellow-men. Children will readily understand that the will of their parents is frequently the safest guide for them to do the will of God, and therefore they are inclined to imitate the obedient Youth Jesus, their model.

(To be continued)

SUPREME OPPORTUNITY OF THE CHURCH IN THE NEXT THREE MONTHS

At the beginning of the war, the Church faced a great and challenging opportunity for leadership in mobilizing the mind of the nation in exalted concentration upon the waging of the war as a crusade of genuine spiritual import. But it was not a task for which the Church was primarily fitted, accustomed as it has been to the preaching of the principle of the sanctity of human life and the commandment—Thou shalt not kill. But in spite of the element of reluctance that in the very nature of the case entered into the reaction of the Church to the war, its part in the moral preparedness of our people for war has been a far-reaching and enviable part.

Now, however, the war is over, and its settlement affords an opportunity which the Church is peculiarly fitted to take advantage of—an opportunity which in the long view may well be judged a greater opportunity than that which the war itself presented. I say a greater opportunity because everything now depends upon the kind of settlement made at the Peace Conference. The Peace Conference can make the soldier's sacrifice vain, or it can insure its full fruition. The one thing that will make truly worth while the sacrifice of blood and treasure in this war is a settlement that will give the world a just and lasting peace. Such a settlement will make this war stand out in history as the vicarious sacrifice of one generation that other generations might be saved.

If the Peace Conference does not set up a real guaranty of future peace, then the attention and energies, yes, and the ideals of the whole world, will inevitably be turned into a feverish race for preparedness against the danger of another war, and the ideal of might will gain and hold the ascendancy for generations to come. The ideals for which the Church stands will not get a chance at men's minds and loyalties. They will be impatiently waved aside by the enforced scepticism of men who will say, "The ideals of justice, love, understanding, and sympathy are fine, *if* we could be sure that our neighbor nation would not take advantage of our trust in ideals and spring a

war on us unawares. Ideals, we have learned to our sorrow, will not stop bullets or poison gas." In other words, you will have to get a measure at least of order and safety into the world if the finer ideals are to have a fair chance in the years ahead. Cave man conditions of insecurity and danger will breed cave men—and cave men are not especially receptive to the abstract preaching of ideals. What the Church does in the next few weeks may to no small degree determine which of these alternatives will be the lot of the world for the next generation or longer.

The most important thing in the world at this moment, therefore, is to see to it that there are made at the Peace Conference provisions that will insure a lasting peace. The doctrine of might lost in the war. It is the business of the Church to help see to it that the doctrine of might loses also in all the human struggles of politics, trade, and industry in the times of peace. And the first step in that direction is the setting up of international machinery that will make it less necessary, if not unnecessary, for nations in the future to trust in armies and alliances alone for protection.

And that brings me full into what I think is *the supreme duty of the Church* at this hour—the preaching, in season and out of season, of the imperative necessity for a League of Nations as the corner-stone of the Peace Treaty, as a preliminary of all other agreements. For unless a League of Nations is the first agreement of the Peace Conference, every other problem must be settled on the basis of a Balance of Power and Competition, and that will mean another "Holy Alliance" peace. I know that the Church deals with the eternal verities instead of the changing policies of the hour—and that is right. The Church does not exist to put through this or that reform; the Church exists to propagate in men the spirit that inspires all reform. But a League of Nations cannot be classed with ordinary reforms; it underlies all reforms. It is not a mere piece of governmental machinery with which religious leadership can afford to deal indifferently as though it were a mere problem of politics simply which did not fundamentally affect the eternal principles and ideals which constitute the evangel of the Church. I know I am not guilty of over-emphasis when I say that getting a

League of Nations out of the Peace Conference means getting a safe and favorable environment for the existence and growth of religious ideals for the future. We have won the war by a display of unselfish devotion to an ideal. Shall we throw less devotion into getting a lasting peace that will conserve all that we have won of security and vindication for the moral forces of justice and right?

The Church has a wide and powerful constituency and established avenues of influence leading to that constituency. If I were a minister, if I were the editor of a church paper, if I had any influence in the councils of the church, I would make the furtherance of the League-of-Nations idea my supreme job for the next few months—and I would waste no time in getting my work for it under way. I would do this in the full realization that the success of my whole work as a churchman in the years ahead depended upon the getting of a League of Nations that would insure a lasting peace. For the work for a League of Nations is a *crusade*. It may not mean for the Church the rescue of any particular holy place, but it will mean something far better; it will mean making all places holy, for in a permanently peaceful world every place will give men the freedom to work out and apply the religion of justice and mercy. And one thing is evident—the clearer and more determined we make the voice of public opinion on this matter, the more surely will the Peace Conference carry out the clear will of the world, the will for lasting peace. Democracy must not only trust and support its statesmanship—democracy must guide its statesmanship.

If I Were a Minister in a local church, I would preach on the fundamental importance of a League of Nations in getting a world in which there will be real opportunity for religious growth in the future. I would show that the League of Nations idea is simply the application to the life of the world of the ideals of principles which are the fundamentals of the Church, and which now for the first time in history seem practically possible of actual working out in international relations. I would invite into my pulpit the leaders in this movement. I would organize open forums and study groups in my church for the examination and discussion of its issues. I would try

to turn my church into a recruiting station that would enlist crusaders for this idea.

If I Were a Bishop or Superintendent, I would urge all ministers in my diocese or district to make a concerted effort along these lines.

If I Were an Editor of a Church Paper, I would hammer away in every issue upon the necessity for a League of Nations. I would invite the leaders of the movement to contribute articles. I would arrange for symposiums on the underlying issue of the idea. I would strive to get my fellow editors to dedicate their pages to a like effort.

If I Were a Director of Religious Education, I would try to turn every unit or group under my jurisdiction into a laboratory of opinion on this supreme issue. I would make use of the more advanced Sunday School classes, men's clubs, and women's organizations.

If I Were a Member of a Church, I would try to carry the gospel of the League of Nations as the supreme gospel of the hour. I would reach out and would get in touch with all my fellow members I could reach and with all outside the church that I could reach, and I would help my minister and my church paper in all the work for the League of Nations they undertook to do.

I know there is an element of impertinence in a layman's speaking in this fashion to the experts of the Church, but I have been asked to write down what a layman regards as the supreme job of the Church at this time, and I have written frankly because I believe with all my heart that if the Church really gets on fire for this crusade it can do more than any other single institution to create a public opinion the voice of which will be heard and heeded at Versailles.

EDWARD A. FILENE.

HOME SERVICE OF AMERICAN RED CROSS

Disabled soldiers and sailors are now returning from foreign service and from cantonments in this country to their homes. Most of the wounded from abroad are kept in military and naval hospitals until they are well enough to be honorably discharged back into civilian life. Many of those from camps and naval stations are still in need of careful medical or social service.

The Federal Government, wisely foreseeing what a misfortune it would be to have this country continue in the old way of treating the disabled soldier or sailor, has made plans for the effectual reestablishment in civil life of those men who risked their safety for the safety of their nation. Disabled men—and sickness and disease are disabilities as well as wounds—are not in the future to be discharged from army or navy hospitals until they are as well as the best of medical and surgical treatment can make them. When they are finally discharged, moreover, if they are unable to resume their former occupation, the Federal Board for Vocational Education offers them training for some position in which their disabilities will not handicap them, while the War Risk Insurance Bureau *pays them a monthly money compensation* based on the degree of disability and payable as long as the disability exists regardless of what the men may have gained in earning power through their reeducational training.

These provisions of a grateful Government mean that no man, honestly eager to continue in his country's service in civil life, need fail, nor lack for himself and his family the prospect of a happy future. But the Government needs help in this great work, for there are *thousands of discharged soldiers and sailors who do not know of their opportunities* and as many more who do not see the advisability of making use of them. The American Red Cross, through its Home Service Sections, has been directed to cooperate with the Federal Board for Vocational Education in its program of civil reestablishment. Accordingly the Home Service Section of the District of Columbia Chapter, American Red Cross, has taken up the work of After-Care of

Disabled Soldiers and Sailors. This work includes advice, encouragement, family relief by skilled workers, and financial aid in proportion to the true need in each individual case.

We are consequently in touch with governmental departments and are always advised of the latest changes in government regulations and the latest developments of program. We are therefore in a position to advise men as to what benefits they may claim, and through our close relations with the Federal Board for Vocational Education are especially fitted to concentrate the feeling of discharged men and their families upon that spirit of enterprise and continued service which is a necessary background to the civil reestablishment of those men who answered their country's call and have now come back to enjoy the liberty, truth and justice for which they fought.

With these facts in mind we ask you to bring to our attention any men whom you know to have been discharged from the military and naval forces of the United States or those of our allies. Such men should be referred to the Home Service Section, American Red Cross, Room 606, Kenois Building, Corner Eleventh and G streets N. W.

ELIZABETH BROWN UFFORD,

Home Service Section,

District of Columbia Chapter, American Red Cross.

THE KINDERGARTEN HELPS MOTHERS TO UNDER- STAND THEIR LITTLE ONES

In talking about the kindergarten with mothers, I often meet with responses like these: "Oh, I couldn't send Freddie; he behaves so badly," or "I don't think I want to send Dora; she's gentle and obedient now, but I'm afraid she'd get rough, mixing with all those children."

What is the matter?

Freddie's mother is a quiet, middle-aged woman who wants Freddie to "play about quietly," or sit still for hours at a time. She has either forgotten her own childhood or else she was naturally quiet and docile. And Freddie's restless inquisitiveness, his desire for active self-expression, she puts down as "naughty," "disobedient," "bad."

Freddie did come to kindergarten, however, and his mother visited frequently. She watched him giving quiet, absorbed attention to the pictures, music and stories which were presented by the teacher, and she observed that he had opportunities to express his own ideas actively, artistically, musically and in other ways that suited his needs. She saw his time divided into periods of action and rest, periods when concentration was demanded of him and periods when his mind could relax. She was a slow-thinking woman, but she could not fail to notice how good and how happy Freddie was in his new environment, and gradually she began to apply this new method to Freddie's life at home. Kindergarten has taught her to see her son as not naughty, but active, and she and Freddie are both happier for that revelation.

Dora also came to kindergarten, but she proved not to be as gentle and obedient as her mother had thought her. Dora, I am compelled to say, was clever and sly. She had learned how to win her mother's approval, reserving better moods for her presence, but she was not popular with the other children; a sly child never is. And when Dora went home and wept over the cold reception she had received, her mother was naturally

surprised and indignant and started for the kindergarten forthwith to protest against such injustice. She had expected her little daughter to "show the other children how a nice little lady could act," she said. But she soon had her revelation by seeing for herself Dora's other side.

Dora's life at home has changed considerably since then, perhaps not for Dora's immediate happiness, but certainly for her good.

Between these two extremes there are many other children, with qualities good and bad which oftentimes their mothers have misjudged just because of the nearness of their little ones to them. If the child can be taken out of his home environment for a few hours each day it may remove him from some source of annoyance or irritation which has led to habits of disobedience or naughtiness. Putting him with other average children of his own age such as are collected together in kindergarten will serve as the best corrective.

When mothers visit the kindergarten—and they are always welcome—they see their children there as they really are. They observe that certain instincts are common to children four and five years old, and they learn how to guide those instincts. They notice that their boys or girls have peculiar traits which should be encouraged or corrected, as the case may be. They come to see, in fact, how their children match up with the average child, well or ill. And they see the results of good training in other children and are thereby encouraged in their own endeavors. Almost invariably they learn to be more patient and to try to gain a better understanding of their little ones.

SARAH A. MARBLE.

ART TEACHING IN THE PRIMARY GRADES

During the opening months of the present school year in many parts of the country our schools were closed several weeks because of the prevalence of Spanish influenza. When work was resumed, the statement was frequently made that, owing to the time lost, the schools would confine themselves for the remainder of the year to the essentials.

This, on the face of it, seems a wise decision. But one naturally waited with some eagerness to ascertain what was regarded as essential and what as non-essential. We must confess to a deep discouragement upon the discovery that music and art were, in many instances, dropped out as non-essentials, for we have always held among our deepest and most cherished convictions that, next to the teaching of religion, the teaching of music and art constitutes the most important work in the elementary school. The three "R's" are indeed valuable, but, after all, reading, writing and arithmetic are only the instruments and tools by the proper use of which our mental stores may be enlarged. We should never forget, however, that the body is more than the raiment, and the life is more than the meat. The real foundations of character are not to be found in the intellect, but in the emotions and in the will, properly enlightened through the intellect, and it is through music and art that the imagination and the emotions may be reached and effectively developed. The fact that music and art could be dropped out as non-essentials in a time of social stress bears eloquent testimony to our need of enlightenment on the fundamental principles and purposes of education.

The first schools established by the Church were schools of chantry. From the beginning she made music an essential element of her liturgy, nor did she ever divorce music from art. Her sanctuary was the birthplace of art, her service its highest embodiment. Through it she lifted up, civilized and united the barbarous and nomadic tribes that overran Europe after the downfall of the Roman Empire. Art and music were made the vehicles of her teaching in the dark days when few

were the fortunate possessors of books. In the civilization which she created, art was not the possession of the few: its production and its appreciation were the common possession of all. The building of a great cathedral brought all the people of a community into active cooperation in the production of a great work of art, and as the work continued through several generations this effort built up consistent unity and continuity which formed the very ground-work of Christian civilization.

In the days that followed, the efforts of the individual were turned from religion to secular pursuits; self-indulgence took the place of sacrifice; the gratification of the individual's tastes and desires gradually became the aim of life instead of the worship of God and the expression of religious truth. The doctrine that might is right was the natural outcome of this movement, and this in turn culminated in the great disaster in which modern civilization has been shaken to its foundations.

During the last few years we have all grown familiar with the formulation of our efforts to "make the world safe for democracy." Today we are in tense anxiety lest democracy should be rendered unsafe for the world.

The thoughtless have at times accepted as an axiomatic truth that in a democracy education should be for the greatest good of the greatest number. This is a pernicious fallacy. The majority will be likely to take care of itself; it is the rights of the minority that need assertion and protection unless we are to adopt the principle of brute force, which is so thoroughly discredited at the present moment. In a democracy the axiom should read: "Education must be conducted for the greatest good of all the people." But the greatest good of all the people demands the highest possible training of those among the people who are fitted by nature for leadership. The danger of the present hour lies chiefly in this: that we lack competent leaders to create a new world which should rise up out of the debris of the world that has been destroyed in the Armageddon of the last four years. Our present leaders have gained their experience in a world that is no more, and for the most part find themselves bewildered and hesitant on the threshold

of a new world, and are likely to let the opportunity pass and to allow leadership to drift into the hands of the irresponsible and incompetent.

The thirteenth century, which so completely embodied in its institutions and its life the spirit and leadership of the Catholic Church, is a long way off and is forgotten by the many; but for several years the voice of Ralph Adams Cram has been heard in the land like the voice of Isaias the Prophet, or the Baptist calling the people to be converted and to turn from evil ways that they may be prepared for the day of the Lord. All amongst us who are striving to bring order out of chaos and to direct society toward salvation should endeavor to make the writing of Dr. Cram the familiar possession of all our people. This should be true irrespective of creed, but Catholics in particular should be prepared for the eloquent message which Dr. Cram brings to our troubled days.

Two recent pamphlets, "The Significance of Gothic Art," and "Architecture in Its Relation to Civilization," by Dr. Ralph Adams Cram, may be had from the publisher, Marshall Jones Company, 212 Summer Street, Boston, for 15 cents per copy, or \$10 per hundred. Money spent by those who can afford it in spreading these pamphlets would bring abundant return in social betterment. The thoughtful reader will rise up from the perusal of these pamphlets with the determination to read more from the same author, and much will be found that will give joy by its truth and eloquence in "The Heart of Europe," "The Great Thousand Years," "The Substance of Gothic," and other books and pamphlets.

From much that is exceedingly good in the writings of Dr. Cram we select the following passage as indicating fairly well the scope of his message and delineating the ideal towards which we have striven in the Catholic Education Series of textbooks and in our manuals of method:

"Nobility merges on occasion into magnificence, and this sense also we lack, though it may seem strange to say it. I do not mean, however, the 'magnificence' that gave his title to Lorenzo de Medici, and still less the similar quality that is the peculiar possession today of the multi-millionaire, whether

he is individual or corporation. The private gallery, built at incalculable cost, and rich with the spoil of desecrated churches and suppressed monasteries; the sumptuous church reared on 'the most expensive land in the city, Sir' and paid for by a group of captains of industry; these are not types of the magnificence that is created to do honor to God or His Saints or to give an added glory to a proud city, and created at the cost of great sacrifice simply because the object was worthy of highest honor, and only the best was acceptable. Of this type of magnificence we have known little, and this we must acquire again. Perhaps we shall, through the war, for at least we are confronted by a thing that demands sacrifice, and exalts it, giving the lie to the fat hedonism of the physical life, and the pragmatic philosophy and the comfortable religions of the era the war now brings to an end.

"Yet magnificence is not the essence of beauty; it is indeed, in this case, something added. Beauty costs even less than ugliness, the which is a truth not inculcated in the art education of the day. Beauty, as I said, is a real thing, definite, absolute and determinable, and it is not the personal reaction of the individual. Only Prussia holds there is no difference between right and wrong, and some of us had shown the extent of the Prussianizing process when we held that there was no difference between beauty and ugliness. Desire for beauty, and power to accomplish beauty, and ability to know and to reject ugliness are marks of true culture, of decent civilization. This is one of the fatal counts against modernism. The last century had a perverse passion for the hideous. Our architecture from 1830 to 1880 was the meanest and the ugliest ever known. Our other arts were negligible (barring a few great men like St. Gaudens and Sargent and Edwin Booth) until a few years ago when the pentecost of ugliness was poured out over them in the shape of impressionism and cubism and 'advanced' music and *vers libre*. Our clothes were ugly, our politics were ugly, our education tended toward an even greater ugliness, our newspapers were and are triumphs of the preposterously hideous, and our cities are the worst of all. And think of the piteousness of art museums and art schools and

lecture bureaus of aesthetics trying to uphold and advance the idea of beauty in such an environment!

"We don't want 'art for art's sake,' or anything of the kind. We want art because it is beauty and because beauty is a sign of right feeling, right thinking and right living. Until we get it back, as the possession of all the people, as an instinct, not as the hoarded possession of a few hypersensitive and highly trained experts, we shall have no civilization worth talking about.

"And we shall get it when we reform our scheme of life, not before. When this comes, as it will, though God knows how long it will be before the day arrives, we shall realize that there are not four 'Fine Arts' and a hoard of poor relations, kept discreetly in the background and called 'minor' or 'industrial' arts. They knew all this in the Middle Ages. To them art simply meant doing things right, making them beautiful, and perfect in craftsmanship. That was enough. When we can see an 'Arts and Crafts Society' with a wood-carver or metal-worker for president, and painters, architects, sculptors, poets and actors as humble members, and when the great portrait painter does not disdain to paint and gild a statue, or the architect refuse to go on the works with his chisel to help a journeyman carve a capitol, we shall be near the attainment of something approaching medieval capacity and, you will say, the millennium.

"Well, the millennium it may be; the thousand years after the last great regeneration of society in the year one thousand, as that came just an equal space of time after the Incarnation. It was the Divine mercy of a vast religious revival that made the Middle Ages, it was the Divine mercy of the Christian Revelation that marked the thousandth year before. For 500 years we have been trying (with considerable success) to get rid of religion altogether, and now we see what the price is we are called upon to pay. Religion in the Middle Ages was the root of everything. It interpenetrated life in all its aspects and fused these into unity. It was not a secret optimism not to be spoken for fear of smirching its exceeding refinement. It was not a collection of highly intellectualized formulae em-

bodied in the XXXIX Articles or Westminster Confessions or 'Keys to the Scriptures' or such like. It was a living thing; a confidence, a hope, and a way of life; quite clear in its elements, intimate and every-day, universally accepted because its appeal was universal. Finally it was expressed through the most poignant and beautiful symbols ever devised by man or revealed to him. High Mass in a Gothic cathedral in the fifteenth century was probably the greatest and most comprehensive work of art man has produced. It was beauty in every conceivable form, raised to the highest power, but it was a vast symbol, a synthesis of innumerable symbols. Here was the strength of the Middle Ages, as here is our weakness. The wisest thing I have heard said about Russia since the revolution was said by Mr. Charles R. Crane: that Russia was ruined because she had lost her symbols. Without these man cannot live, neither can society endure. We have rejected them, turning back to the material thing as complete in itself and an end in itself. That way lies destruction, for unless we can glorify the material thing by seeing it as a symbol of spiritual truth, unless we can see the spiritual verity existing in and attainable through material things, then we become empty materialists, and for such there is neither mercy nor redemption.

"Out of the welter of blood and ruin; out of the chaos of crumbling superstitions and shattered institutions; out of the Armageddon where an old righteousness rises from its lethargy to contend in arms against an old horror newly reinforced and magnified for the subjugation of the world, comes a great hope and a flaming dawn of opportunity. A new world is to be built upon the ruins of the old; our folly is shaken before us that we may see, and no longer can we plead either ignorance or lack of warning."

After the plastic period has passed it is not easy for man to reconstruct his life and his ideals, and few indeed there are who achieve success in the endeavor. But this need not and does not prevent men of mature years from recognizing the value and the beauty of other ideals, nor withhold them from lending their support to those who are striving for their realization. Indeed, such support is indispensable. There are mul-

titudes of men and women in our midst who have awakened from their dream in which fact-worship was the only religion known and material achievement the only goal of ambition. They now reject with horror the principle that might is right and the worship of the god Mammon. But they cannot return to their childhood days and educate themselves along lines the converse of those which actually governed their childhood and youth. These men may and must help to bring to the little ones the blessings that their own childhood days have missed. They must lend their wealth, their social prestige and their political power to bring to fruition the higher ideals of beauty and righteousness. But the actual foundations of the future must be laid in the lives of the little ones in our elementary schools.

If we are not to miss wholly the great opportunity of the present day, the children must be enamored of higher ideals. They must be taught to lift their eyes up from nature to nature's God; they must learn to appreciate the image and superscription of the Creator on all the works of His hands as of more value than the assumption of control over the brute forces of nature. To do this effectively the children must learn to express their own thoughts and emotions in symbols. They must learn to build, to model in clay, to draw and to paint, under the influence of a passionate desire to give expression to the forms of beauty which well up in the depths of their own consciousness.

Much of the so-called art-teaching found in the schools of this country during the past couple of decades was wholly valueless. It failed to cultivate an appreciation of the beautiful, and failed still more completely to develop in the children a sense of symbolism which would enable them to see in the rainbow the symbol of creation. They were taught to perceive in it the fundamental colors, the length of the light waves, the laws of reflection and refraction, but it failed to arouse in them a sense of analogical truths. The rainbow manifests its own existence, but not more clearly than it declares the fact that it is not the source of its own being. Its position and shape in the heavens indicate the position from which a self-luminous body sends forth a ray of non-polarized light

to be reflected and refracted by the water dust in a spectrum of fundamental colors. But the child stopped here; his mind did not rise from this physical phenomenon to the contemplation of the Creator as a self-existent Being reflected and refracted in the spectrum of creation—the mineral world, the vegetable world, the sentient world, and the intellectual and spiritual worlds. The teaching, in fact, stopped at a means and regarded it as an end, which is, after all, the essential error of idolatry. And it has brought to our generation the full calamity that is due to so fundamental an error. In the full realization of this, many amongst us are putting forth the highest efforts of which we are capable to turn the thoughts and aspirations of the multitude towards the truth and the high ideals that have been so long obscured by the brutal materialism and worship of force that has just revealed the inmost depths of its ugliness. If these efforts are to prove fruitful and permanent they must lead to such a transformation of elementary education as will make it wholly impossible to relegate music and art as non-essentials to be dropped out in time of stress. On the contrary, it will lead to the realization on the part of school authorities and of teachers that the proper cultivation of the imagination and the emotions of the child are the really important elements in his education. With these things as the foundation the pursuit of science and the achievement of skill in the arts and crafts will come as a matter of course, and come to a degree wholly unattainable in those schools that lack the inspiration of high ideals. Dr. Cram speaks eloquently indeed to an adult world. It is the blessed privilege of the teachers of our country to translate this message and embody it in the work of the classroom.

THOMAS EDWARD SHIELDS.

SUMMER SESSION OF THE SISTERS COLLEGE

Last year, in spite of the disturbed conditions of transportation and the menace of the war, the attendance at the Sisters College remained at its old level. During the coming season it is likely to be much increased. The teaching Sisterhoods of the country have learned from experience that inspiration and uplift, which will improve their work throughout the year, may be had at the summer session, where courses will be conducted in the Philosophy and Psychology of Education, in Methods and Administration, in Philosophy and Psychology, in Mathematics, Physics, Chemistry, Biology, in English, Latin, Greek, French, German and Spanish, in History, in Art and in Music. Fifty or sixty lectures a day, besides laboratory courses in the sciences in the best equipped laboratories in the country.

Year after year the professors of the Catholic University sacrifice their vacation by remaining in Washington for six weeks during the summer to conduct courses for our teaching Sisterhoods on the highest plane of science and in the spirit of the Catholic Church. It is not surprising that sacrifice of this kind should have produced abundant fruitage. Up to the present time more than 2,000 sisters have availed themselves of the opportunities offered here during the summer.

During the coming summer there will be added to the six courses given in the English department two courses in Elocution and Shakespeare by C. E. W. Griffith, a Shakespearian reader of international reputation. There will be offered three courses in the Catholic University Music Course, courses in Poliphony and Chant Accompaniment, three courses in musical theory and in the art of teaching the piano, besides free lessons in the organ, harp, piano and violin. But those who desire to take any one of these courses of private lessons must send in their applications to the college before the 15th of May, so that competent instructors may be provided.

The Year-Book of the college will contain full announcements of the courses, and it is expected it will be ready for distribution before the 1st of May. The expense will be the same as last year. Sisters intending to come to the summer session should apply for accommodations before the 15th of June.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

IN QUEST OF A GRAMMAR

"A newly published grammar," writes heatedly a friend of ours from the Central West, "has just been sent to me 'for examination with a view to introduction.' It is the usual kind of an English grammar, no worse than most, and better than some. Like all the others, it is pretty much of a disappointment. Now I do not wish to be ungracious to the publishers, but I do think I should give them fair warning on the subject of grammars. I have a political platform concerning grammars, and no grammar shall have my suffrages until it conforms thereto. Will you not do me the kindness to publish this platform, for the sake also of others who suffer even as do I."

Inasmuch as this column was established for the free exchange of opinion, the editor is glad to publish this "platform" just as he would be glad to publish any rejoinder by the opposition. The following is the "platform" in its entirety. It has not been edited in any degree:

MY PLATFORM

English Grammars of the Present Day Could Be Improved by:

1. Making no provision for work in any grade below the seventh.
2. Beginning with the sentence as the unit of expression.
3. Providing suggestive exercises which both display and require some imagination.
4. Omitting all "errors to be corrected," all unusual and exceptional idiomatic usages, together with all rules to be learned. The children should build up and formulate their own rules as they proceed.
5. Omitting all matter which requires maturity of mind for comprehension—it should go into a separate text-book for high school (and perhaps college) use.
6. Placing after each section a brief, incisive summary of its contents.
7. The preparation of a "Handbook for Teachers" that would give a definite outline for language work in the grades

below the seventh, so that the pupil will be prepared for "technical" grammar when he enters seventh grade. This handbook would necessarily be prepared by the author of the grammar, in order to insure correlation.

8. More attractive press-work.

This surely is a declaration of independence, and it states its cause with a restraint that will command attention no matter what one's private opinion and sympathies might be. To what degree this or a more sweeping declaration of independence is timely and is provoked by the facts, teachers and students of grammar best know!

T. Q. B.

THE MOTION PICTURE

The motion picture is a present fact, no matter what its future may be, and education should take it more into account than it does today in any current curriculum outside one or two universities on the Pacific coast.

We do not refer here to the scientific use of motion pictures in schools of science, forestry, metallurgy, agriculture, and the like, where the help of motion pictures is indispensable. We have in mind rather the cultural value of the cinema.

The "movies" are unquestionably popular, no matter what one may say of their "art." Their popularity is growing, not waning, as the improvement in their technique and presentation goes steadily forward. The children are attending in throngs, and therefore education is confronted with the problem not of keeping the children away from the motion picture theater but rather of making a serious study of the motion picture and its possibilities, and then doing its utmost to help make the pictures worth while. Intelligent public opinion and public criticism of the "movies" is now needed, and it would seem the part of education to help supply it.

T. Q. B.

WHAT IS GENIUS?

A widely known physician, who is also somewhat of a psychologist, was asked recently: "Is a genius a mentally disturbed individual?"

"Not necessarily so," he replied. "Like other people, he may or may not be! In a genius, whether he be a literary, or military, or musical, or artistic genius, the imaginative faculty is developed out of proportion to, or at the expense of, the other faculties. It is influenced by heredity, usually atavistic, and it is stimulated and furthered by environment, aptitude, and inspiration.

"Drugs, and psychoses, do not produce genius. They warp it. A man may, of course, be a genius in spite of them. But a genius gets his greatest stimulation and reaches his truest heights of imagination not from drugs and mental unbalance; they are reached and attained from the inspiration of some human impulse, some heroic deed, some beautiful face, some wonderful day, and even from some tiny mouse upturned by his plow."

Had the good doctor only gone further and taken into account the influence of the Immanence of God in man and nature, he would have given us a very complete and satisfying explanation.

T. Q. B.

NOTES

William Michael Rossetti, widely known man of letters, and brother of the poet Dante Gabriel Rossetti, died in London, England, on February 5, at the age of 90 years. He was the last survivor of that famous literary family.

"The best speaking or writing of English will be done always by asking: 'What do I really mean to say?' or 'What do I most deeply want to say?' In other phrase, 'What for my purpose can words now and here best express?'"—*J. C. Fernald*.

To acquire a good English vocabulary, four courses are open, and all of them should be followed. First, read much, in good books. Second, acquire regularly and use two new words every week. Third, observe, analyze, and appropriate the good things from, the vocabularies of others. Fourth, in speech and writing try for the most exact word and the clearest.

Dr. Henry van Dyke has founded a permanent prize fund to be awarded to especially meritorious students at the United States Naval Academy, Annapolis. During the war he served as a chaplain in the navy with the rank of lieutenant commander and, not wishing to accept compensation for his services, he used the money which the regulations demanded should be paid to him to form the nucleus of this prize fund.

The number of words in the existing remains of Old English literature does not exceed thirty thousand. Webster's "New International Dictionary," published in 1910, lists more than 400,000. Most of these are of foreign origin. This fact also holds true of the 14,286 words listed in Skeat's "Etymological Dictionary," only about 4,000 of which are native English words. In spite of this, the best writers of English use almost entirely native English words, which is entirely possible because the average working vocabulary of the educated person is seldom more than 5,000 words. The average of native words in the total used by the most famous writers of English is, curiously enough, practically 90 per cent in each instance.

A year ago in this column the inquiry was made: "What reasons might be assigned for the present, or apparent, decline in interest in Shakespeare on the professional stage?" At the time, the reply was made that "It is an apparent, rather than a real decline. Shakespeare has not lost power; it is rather that the professional stage has lost, in considerable degree, the power to play him. The reason for this loss may be traced in part to the present commercial exploitation of the theater, and in part to the decline of the stock companies, in which many of the old Shakespearean actors received their training." In confirmation of the opinion expressed at that time, an opinion sharply challenged in several quarters, it may be of interest to note that "*Twelfth Night*" has just passed its *one hundred and sixtieth performance* at the Cort Theater in London, England, and there is every prospect it will round out the season in its present playhouse. The production is under

the direction of James Bernard Fagan, and depends on good acting instead of great names to carry it through. If Shakespeare were alive today, his royalties from this season's run of this one play would enable him to sue for libel every defamer who ever said that Bacon wrote his plays, and still have a handsome profit left after he finished paying his lawyers their fees!

For the delectation of every teacher of English who has ever served in the dual capacity of director and stage manager of a school play, we publish the following note:

The professional stage manager, despite the extent of his duties and responsibilities, is a figure in the theater who is practically unsung. (He must not be confused with the stage director, who directs rehearsals and is finished with the production once it is running smoothly.) The work of the stage manager is a labor of infinite detail. It begins with the calling of the company for the first rehearsal, and it continues so long as the play continues, and even afterward. Much depends upon him, yet for all this the stage manager is not a high-salaried man. Generally he receives little more than the actor playing a small part.

A conscientious stage manager is always the first man at rehearsals and the last to leave. He has charge of the manuscripts and the typewritten parts, and is responsible in the event of their loss—and they are invariably being lost. At rehearsals, among other things, he keeps the players from strolling out of the theater between their scenes—the propensity of actors for eluding the eye at rehearsals is wondrously developed—and he keeps the manuscript always open before him for the purpose of noting such changes of dialogue, and such stage business, as the director or author may make. Should the director inform a player that he sits, crosses, or otherwise disports himself at a certain line, it is the duty of the stage manager to note the direction at the proper place in the 'script. Frequently the changes are revolutionary, but the stage manager is supposed to note them all. He receives no credit for doing so, but he will undoubtedly be warmly censured if he does not. He rehearses the company at such times as the director is absent.

Frequently it is the stage manager who assigns the dressing rooms, thereby making himself unpopular with nearly all the members on the cast, no matter how he allots them. Not infrequently, also, he selects the understudies—those minor mem-

bers of the cast who are to understudy the major rôles—and invariably he is the man who rehearses them. This is done generally in the mornings. He takes the understudies one at a time and rehearses with each until he is satisfied that he knows the part thoroughly. Even after the understudy has learned the part there is the danger of his forgetting it, and he must be drilled at regular intervals. When one of the principals falls ill the understudy leaves his minor rôle to play the bigger part, and it is the stage manager who then plays the minor rôle. It may be that he is playing one or two parts already—he is invariably playing at least one—but he must take on the additional part as well, unless it happens that two of the characters are supposed to play a scene together.

When the play starts running it is the stage manager who runs it. For several weeks, when he is not playing his part on the stage, he stands in the wings with the 'script, ready to prompt any player who may falter. Even after the play is "set" and the players know their lines beyond the possibility of forgetting, the stage manager must still be found in the wings, seeing to it that nothing is amiss and keeping all backstage conversations to a strict whisper.

Poor stage management brings about a poor performance and good stage management means a smooth performance—so smooth sometimes that the audience is quite likely to forget, and usually does forget, that some one must have been responsible.

A serious student of the development of the motion picture declares, as his matured opinion, that because of a "lack of serious criticism, public criticism, the whole art of the moving picture—and oftentimes of the poor actor—suffers eclipse, and its highest possibilities remain undeveloped.

Speaking of motion pictures, those whose business it is to receive and read, if possible, the manuscripts submitted to producing companies, have found that variety of scenario forms is far more frequent than is variety of ideas for motion picture plots. The head of the scenario department of one of the largest film corporations describes his experiences as follows: "The paper on which scenarios are written ranges from the coarsest wrapping paper to the finest note linen and it would take a Sherlock Holmes to decipher some of them. We

have had a large number in Russian and Polish, French, Italian, and Spanish, and last week we received a story in Turkish.

"We also receive many stories from prisoners in State institutions. I always write to them even when their 'scripts are quite hopeless because one cannot ignore the attempts of these men to gain a little cheer by sending their minds beyond stone walls into the land of adventure.

"The subjects treated by amateur screen authors touch on everything from socialism to sex. The younger and more unsophisticated the writer, the deeper and more vital is the subject attempted."

The Hispanic Society of America is about to publish a collection of Spanish masterpieces of poetry rendered into English by the older and newer English poets. In this "Hispanic Anthology," of which Mr. Thomas Walsh is the collector and editor, practically all the ancient authors will be well represented, while it will contain a larger culling from modern and living Spanish poets than has heretofore appeared in English. The "Modernista" poets, especially those of South America, will be particularly well represented.

The development of Jugo-Slavia as a new nation will result in the union under one head of literatures which are long since rich in poetry and prose of a high order.

"If I could see only one more theatrical performance and had to choose which actor I would see, I think I would choose Edwin Booth in 'King Richard III.'"—*David Belasco*.

QUERIES

Brother I. "In one issue of your column you said: 'When in doubt about a comma, do not use it. If the meaning is clear without it, it is unnecessary.'

"I will grant that this is satisfactory as a negative rule, but what about *positive* rules?"

Ans. The only satisfactory *positive* rules for the use of the comma, which we have been able to assemble, are seven in

number and are based on the assumption that a comma is used in a sentence to mark those pauses which would naturally occur if the words were spoken aloud. A comma therefore is used—

1. Between the members of a series of words or phrases which are not connected by conjunctions;
2. To mark off words or phrases of different address from the rest of the sentence;
3. After an exclamatory word or phrase at the beginning of a sentence, when no particular emphasis is to be put upon it in utterance;
4. Before quotations not more than one sentence long;
5. To mark off words which are parenthetical in nature;
6. To mark off non-restrictive relative clauses, *i. e.*, clauses which are descriptive or informative concerning some person or thing already defined;
7. Where a clause is so long or so complicated that a rest or a breathing space would be desirable at its conclusion.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FREE SERVICE FOR PATRIOTIC TEACHERS

Are you teaching After-the-War Patriotism?

Do you know what Bolshevism is?

Are you reorganizing your civics and history teaching?

Are you teaching the fundamental principles of American doctrine as these are found in the Constitution, and the Declaration of Independence?

You can get help in these and other classroom problems through the Teachers' Free Consulting Service and obtain helpful pamphlets with suggestions for study on the principles of American government and the teaching of civics by applying to ETTA V. LEIGHTON, *Civic Secretary, National Security League*, 19 West 44th Street, New York City.

SOME DEFINITIONS OF BOLSHEVISM

"No movement that aims to govern in behalf of a minority, ignoring both skilled workers, manual and mental, and the great mass of agriculturalists, can speak for social democracy, whether that movement be called Bolshevism or syndicalism."

—CHARLES EDWARD RUSSELL, *Chairman, Executive Committee, Social Democratic League of America*. (*N. Y. Times*, Sunday, Nov. 17, 1918.)

"Bolshevism is the full brother of kingly autocracy. It has the same sire and the same dam. It does not believe in liberty, or fraternity, or equality. It says it is the function of the few to give commands and of the many to obey or be hammered into subjection."—*N. Y. Globe*, Sept. 19, 1918.

"I think that many of the Bolsheviks themselves are, at the bottom of their souls, monarchists also; anyhow, the idea of socialism is absolutely discredited in Russia. Everybody longs for a peaceful life, and first of all for the restoration of property and human rights; 'Russia longs for peace, and for the rehabilitation of human rights.'"—COUNT ILYA TOLSTOY. (*N. Y. Times*, Nov. 14, 1918.)

"The American Federation of Labor has always sought to aid any movement, whether within or without its ranks, that made for the upbuilding of the workers or the advancement of humanity. But we could not aid men who would destroy the only real organized labor movement in America and who would wreck our nation itself. We believe in democracy among the people in an orderly republican form of government; and when justice is not meted out and equality does not rule under our Government we supersede that Government through the use of the ballot. That is the only way for orderly government to succeed and that is the way it must be done in all nations; you must follow it and not pattern after the Bolsheviks, who destroys freedom."—SAMUEL GOMPERS.

"Strictly, or etymologically speaking, 'Bolshevik' ought to mean nothing more than one of many, or of a majority, just as 'Monshevik' ought to mean nothing more than one of few, or of a minority. But the former word has ceased to be Russian, and has become one understood in most of the world's more important languages as meaning a man who wants to abandon the wisdom and experience of the ages, overturn all the established rules of economics and politics, and to substitute for all other forms of government the despotic rule of his own class."—*New York Times*.

"The moderate Socialists in Germany, those who believe in achieving socialism through the voluntary action of a free-working democracy, seem to have agreed to the syndicalist of I. W. W. principles of coercion of the Bolshevik Socialists. This, of course, means that the Bolshevik faction will entirely rule, for Bolshevism is militaristic, while the old socialism is non-militaristic. In a contest between two elements, one of which is armed and the other unarmed, the former always rules, even though greatly in a minority, until the majority meets it with its own weapons.

"Bolshevism is not only anti-democratic and autocratic, but is aggressive. Its adherents deem it their duty to compel the acceptance of their ideas. If the power that remains with Russia and Germany is hurled at the democratic world in a new enterprise of conquest the peace may not be of long dura-

tion. The Bolsheviks of Russia and Germany have no sympathy with internationalism as preached by President Wilson. They don't believe in nations and hence care nothing for equality of national right."—*New York Globe*, Nov. 15, 1918.

ANNOUNCEMENT

The Sixteenth Annual Meeting of the Catholic Educational Association of the United States will be held at St. Louis Mo., under the auspices of His Grace, Most Reverend John J. Glennon, D.D. The sessions will be held on June 23 to June 26, 1919. The officers of the departments and sections are preparing their programs, and a successful meeting is anticipated. The Association was organized at St. Louis in 1904.

REVIEWS AND NOTICES

The Book of Lincoln, compiled by Mary Wright-Davis. Illustrated from photographs. New York: George H. Doran Co. Cloth, 399 pages. Price, \$2.50, net.

The compiler of this excellent book could scarcely have chosen a more appropriate foreword than the poem, "Leaders of Men," by Florence Earle Coates:

As mountains seem less glorious, viewed too nigh,
So often do the great whom we decry
Gigantic loom to our astonished gaze,
When they are dead.

For, shamed by largeness, littlenesses die;
And, partisan and narrow hates put by,
We shrine our heroes for the future days,
And to atone our ignorant delays
With fond and emulous devotion try
When they are dead.

No two men in American history, with the possible exception of President Wilson, have been more the subject of "partisan and narrow hates" than were Washington and Lincoln. It is a sickening experience to read the newspapers and the public utterances of their times; the chief comfort is that time has obliterated their calumniators and that Washington and Lincoln have risen so superbly over all. The present "Book of Lincoln" is a permanent record of this triumph and of the fundamental causes which made it possible. His genealogy and family tree, the chronology of his life, his state papers, and his private letters are successive steps in the building of his monument to himself by himself. They are given either in full or else in discriminating selection in this very useful book. They are followed by poems on Lincoln, grouped under various topic headings, and all of them tributes to him. Almost any poem of Lincoln that you would like to find quickly can be found here quickly, for there are three indexes at the back. There is also a serviceable bibliography. The only omission, and it is a peculiar and serious omission, is the leaving out of Lincoln's favorite poem "O, why should the spirit of mortal be proud." It is deeply significant that Lincoln should have been so attached to this particular piece of verse, and it is to be

hoped that the next edition of this book will include it. As it stands, this "Book of Lincoln" is worthy of its subject. It is obviously a labor of love, and the workmanship is highly commendable. There are several new things in the book, and, of course, the best of the old things. No lover of Lincoln can afford to be without it, and it is heartily recommended for the bookshelves of schoolrooms and the larger libraries of schools.

THOMAS QUINN BEESLEY.

Patriotic Selections, for Supplementary Reading, selected by Edwin Dubois Shurter. New York: Lloyd Adams Noble. Pp. 177. Single copies: paper, 50 cents; cloth, \$1.

The selections in this book were designed primarily for use as readings and declamations by the children in the schools, especially in the intermediate and grammar grades.

The collection is entirely modern, and most of the selections are from recent utterances by well-known men and women. There is an almost even balance between poetry and prose, which happily are kept separate, and in their separate divisions are arranged not altogether by haphazard. It is a useful little book, although its value would have been distinctly increased if there had been included at least one of the war utterances of either Cardinal Gibbons, Cardinal Mercier, or Archbishop Ireland. The compiler lost three worth-while opportunities for inspiring young America when he neglected that trio of great-souled men.

THOMAS QUINN BEESLEY.

The Education of Henry Adams, an Autobiography. Boston: Houghton Mifflin Company, 1918. Pp. + 519, large 8vo. Cloth. Price, \$5.00.

"This volume," we are told in the editor's preface, "was written in 1905 as a sequel to the same author's 'Mont-Saint Michel and Chartres,' was privately printed to the number of one hundred copies in 1906 and sent to the persons interested for their assent, correct, or suggestion." The author himself seems to have been profoundly dissatisfied with this work. After pointing out the purposes which called for the two volumes and the comparative purposelessness of the Mount-Saint Michel and Chartres without its sequel, the

editor tells us that the author, notwithstanding his realization of this, could not reconcile himself to the publication of "Education." "In the end, he preferred to leave the 'Education' unpublished, avowedly incomplete, trusting that it might quietly fade from memory. According to his theory of history as explained in Chapters xxxiii and xxxiv, the teacher was at best helpless and, in the immediate future, silence next to good temper was the mark of sense."

The interesting times through which Henry Adams passed will always make the book valuable to the student of history. His sojourn at the Court of St. James during the troubled years of the Civil War gave him an opportunity to observe at close range the attitude of English leaders towards the United States. His intimate association with the leading spirits of our own government during his long sojourn in Washington necessarily lends a keen interest to his comments. But after all is said that may be said in praise of the work, the candid reader will hardly rise from a perusal of the volume without feeling disappointed at the self-consciousness, approaching morbidity, which characterized the author in his attitude towards men and movements. He never loses himself in the cause or the movement or the men of his environment; he always seems to be conscious of Henry Adams as the pivot of the universe and the sole standard of value for all things in heaven and on earth. This attitude on the part of the author detracts in no small measure from the pleasure which one would otherwise experience in seeing important events through his eyes.

Ten Years Near the German Frontier, a Retrospect and a Warning, by Maurice Francis Egan. New York: George H. Doran Co., 1919. Pp. 364. Large 8vo. Cloth.

During the last few years a stream of publications has kept before our eyes at very close range the hideousness of the war, its unrighteous origin, the lust of power from which it was begotten, the devastations, the breakdown of international law, gassing and bombing, the rape and murder of women and

children, and the innumerable horrors which have brought home to all of us the real meaning of "Kultur," and of much that we called progress during the preceding decades. But while all this may be necessary and serve a very useful purpose it tends to beget surfeit, and it is with a sense of relief we turn to Dr. Egan's book with the assured anticipation that here at least we shall escape the filth and the horrors, for one never could associate the exquisite Dr. Egan with the *schrecklekte* of Prussianism. From the safe point of vantage of Denmark the doctor makes you feel that horror and injustice are in the background, but in the meanwhile he charms you with anecdote and with his inimitable humor. He takes you into the bosom of his family and lets you partake in the joy of the royal ballroom while you accompany his charming daughter. He takes you to dinners, to joyous festivities, and makes you acquainted with kings and princesses and with royal personages at such close range that you begin to wonder how you can ever again associate with ordinary folks. But under all the persiflage and polite society you are made aware of the march of events, and of the Prussian threat to civilization in general. As you pass from delightful chapter to delightful chapter you forget all about the purposes of the book. You are charmed with the personality of the author and with his surroundings until you almost forget to think; but after you have finished the perusal of the volume, if you pause to sum up what additions to your store of knowledge you have gleaned, you will find that the declared purpose of the book has been fulfilled. In the first paragraph of the preface the author declares:

"The purpose of this book is to show the reflections of Prussian policy and activity in a little country which was indispensable to Prussia in the founding of the German Empire and which, in spite of its heroic struggle in 1864, was forced to serve as the very foundation of that power; for if Prussia had not unrighteously seized Slesvig the Kiel Canal and the formation of the great German fleet would have been almost impossible. The rape of Slesvig, the acquisition of Heligoland—that despised 'trouser button' which kept up the

'indispensables' of the German navy—are facts that ought to illuminate, for those who would be wise, the past as a warning to the future. There is no doubt that the assimilation of Slesvig by Prussia led to the Franco-Prussian War, and liberated modern Germany from the difficulties that would have hampered her intention to become the dominant power in the world. The further acquisition of Denmark would have been only a question of time, had not the march of the despot through Belgium aroused the civilized world to the reality of the German imperial aggression—until then, unhappily, not taken seriously."

Incidentally, the reader is led into an understanding of the great importance to the United States of the Danish Islands in the West Indies, which, thanks to the shrewd diplomatic negotiations of our minister in Denmark, are now the possession of this country, a possession which is destined to guard us against any future menace of their becoming coaling stations and harbors for U-boat aggression when Germany comes back into her own. If the reader had enjoyed a laugh at the expense of the Danish minister on the occasion of Dr. Cook's reception there some years ago, he will learn from a perusal of this volume that he was wholly mistaken in his supposition that Dr. Egan was in any way responsible or that he was taken in by the wiles of the fraudulent discoverer. Of course, the minister could not forget the dignity of his position or the fact that Dr. Cook was an American citizen. Perhaps the most characteristic sketch in the book is that which deals with the visit to the Danish court of the distinguished American citizen, Booker T. Washington.

THOMAS EDWARD SHIELDS.

The Greek Genius and Its Influence, by Lane Cooper. New Haven: Yale University Press, 1917. Pp. 306.

This volume consists of select essays and extracts from various authorities on classical subjects, edited by the Professor of the English Language and Literature in Cornell University.

The purpose of the work is "to supply a part of the necessary

background for the study of Greek and Latin masterpieces in standard English translations, and to stimulate and rectify the comparison of ancient with modern literature." The author hopes, too, that his book "will be useful to classical students in the narrower sense," and that it will in some way promote the study of Greek in America.

This volume may be used for collateral reading in almost any course in Greek literature. The content of this work does full justice to the rather ambitious title which it bears. In general the sequence of the material is as follows: "We pass from the external environment of the Greeks to a characterization of the race and of Athens at the zenith of its power. Then come three intermediate selections (from Professor von Wilamowitz-Moellendorf, Professor Murray, and Professor Rand), representing the links between the ancient and the modern world. And finally, beginning with Dr. Osgood's remarks on Milton's use of classical mythology, we have a series of essays and extracts more directly concerned with modern times and the surviving element of antiquity. It will be found that virtually every writer here included has dwelt with some force upon the relation of Greece to the modern era or our own day."

It is indeed a great pleasure to the student of Greek to find such a complete grasp of the bigger things of Greek life and culture in one not primarily a classicist.

ROY J. DEFERRARI.

Juvenal and Persius, with an English Translation, by G. G. Ramsey, LL.D., Litt.D. New York: G. P. Putnam's Sons, 1918. Pp. 416. Limp cloth. Price, \$1.80 net.

This volume is another of the welcomed volumes of the Loeb Classical Library series. The aim of this series, as is generally known, is to produce "all that is best in Greek and Latin literature from the time of Homer to the fall of Constantinople," with the latest and best critical text on one page and the best obtainable English translation facing it on the opposite page. Furthermore, in the translations it is the purpose of the editors to give accurate renderings couched in the best English idiom.

Some eighty-odd volumes have already appeared in this series, and the editors are indeed to be congratulated on the general success of their work. The volume in hand is very worthy of its many excellent forerunners. The English translation is indeed accurate and idiomatic. A sufficient number of notes are also given, without which, of course, the most of Persius and much of Juvenal could not be read with real understanding by the average reader.

The introduction to this volume is rather longer than is usually found in this series, consisting of some eighty pages, but the reader on examining it, we feel sure, would not have it any less. In this introduction, we particularly commend the clear and accurate account of "The Satura of Rome."

ROY J. DEFERRARI.

Caesar's Commentaries, by Francis W. Kelsey. Boston: Allyn and Bacon, 1918. Pp. xl+673+137.

Hossfeld's New Practical Method for Learning the Italian Language, by A. Rota. Philadelphia: Peter Reilly, 1918. Pp. xvi+416.

Readings in English Literature, by Roy Bennett Pace. Boston: Allyn and Bacon, 1917. Pp. x+512.

A Community Arithmetic, by Brenelle Hunt. New York: American Book Company, 1916. Pp. viii+277.